Non per opera, sed sine operibus.

A SERMON

Preached before His

MAJESTY

at READING.

By

WILLIAM CHILLINGWORTH

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Non sed opera mea sine operibus.

2. Tim. Chap. 3. v. 1, 2, 3, 4, 5.

This know also, that in the last dayes perilous times shall come.
For men shall be lovers of their owne selves, covetous, boasters,
proud, blasphemers, disobedient to Parents, unthankfull, unholy,
Without naturall affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,
Traitors, heady, high-minded, lovers of pleasures more then lovers of God;
Having a forme of godlinesse, but denying the power thereof.

TO a discourse upon these words, I cannot thinke of any fitter introduction then that wherewith our Saviour sometime began a Sermon of his, *This day is this Scripture fulfilled.* And I would to God there were not great occasion to feare that a great part of it may be fullfilled in this place.

Two things are contained in it. First the reall wickednesse of the generality of the men of the latter times, in the foure first verses. For by men shall be lovers of themselves, covetous boasters, proud, &c. I conceive is meant, men generally shall be so, otherwise this were nothing peculiar to the last, but common to all times, for in all times some, nay many have been lovers of themselves, covetous, boasters, proud, &c. Secondly, we have here the formall and hypocriticall godlinesse of the same times, in the last verse,

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having a forme of godlineſſe, but denying the power thereof; which latter ordinarily and naturally accompanies the former. For as the ſhadowes are longeſt when the Sunne is loweſt, and as vines and other fruit trees beare the leſſe fruit, when they are ſuffered to luxuriate and ſpend their ſap upon ſuperfluous ſuckers, and aboundance of leaves: So commonly we may obſerve both in Civill converſation, where there is great ſtore of formality, there is little ſincerity: and in Religion where there is a decay of true and cordiall piety, there men entertaine and pleaſe themſelves, and vainely hope to pleaſe God with externall formalities, and performances, and great ſtore of that righteouſneſſe for which Chriſt ſhall judge the world.

It were no difficult matter to ſhew that the truth of Saint *Pauls* prediction is by experience juſtified in both parts of it, but my purpoſe is to reſtraine my ſelfe to the latter, and to endeavour to cleare unto you, that that in our times is generally accompliſhed: That almoſt in all places the power of Godlineſſe is decayed and vaniſhed, the forme and profeſſion of it onely remaining: That the ſpirit, and ſoule, and life of Religion, is for the moſt part gone, onely the outward body or carcaſſe, or rather the picture or ſhadow of it, being left behind: This is the Doctrine which at this time I ſhall deliver to you; and the uſe, which I deſire moſt heartily you ſhould make of it, is this. To take care that you confute, ſo farre as it concernes your particulars, what I feare I ſhall prove too true in the generall.

To come then to our buſineſſe without further complement, let us examine our wayes, and conſider impartially what the Religion of moſt men is.

We are baptized in our infancy, that is, as I conceive, dedicated and devoted to Gods ſervice, by our Parents and the Church, as young *Samuel* was by his Mother *Anna*, and

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there we take a Solemne vow, *To forſake the Devill and all his workes, the vaine pompe and glory of the world, with all the couetous deſires of it, to forſake alſo all the carnall deſires of the fleſh, and not to follow nor be led by them.* This vow we take when we be children and underſtand it not: and how many are there who know, and conſider, and regard what they have vowed, when they are become men, almoſt as little as they did being children: conſider the lives, and publique Actions of moſt men of all conditions in Court, City, and Country, & then deny it if you can, that thoſe three things which we have renounced in our baptiſme, the profits, honours, and pleaſures of the world, are not the very Gods which divide the world amongſt them, are not ſerved more devoutly, confided in more heartily, loved more affectionately, then the *Father, Sonne, and Holy Ghoſt*, in whoſe name we are baptized? deny if you can the daily and conſtant imployment of all men, to be either a violent proſecution of the vaine pompe and glory of the world, or of the power, riches, and contemptible profits of it, or of the momentany or unſatisfying pleaſures of the fleſh, or elſe of the more diabolicall humours of pride, malice, revenge, and ſuch like: and yet with this empty forme we pleaſe and ſatisfy our ſelves, as well as if we were lively borne againe by the Spirit of God, not knowing or not regarding what Saint *Peter* hath taught us, That the *Baptiſme* which must ſave us, is, *Not the putting away of the filth of the fleſh, but the anſwere of a good conſciene unto God.* 1. Pet. 3. 21.

When we are come to yeares capable of inſtruction, many (which is lamentable to conſider,) are ſo little regarded by themſelves or others, that they continue little better then Pagans in a Common wealth of Chriſtians, and know little more of God or of Chriſt, then if they had beene bred in the Indies. A lamentable caſe, and which will one

day lye heavie upon their account, which might have amended it and did not. But many I confeſſe are taught to act over this play of Religion, and learned to ſay, *Our Father which art in Heaven*: and, *I beleeve in God the Father Almighty*: but where are the men that live ſo, as if they did beleeve in earneſt, that God is their Almighty Father? where are they that feare him, and truſt him, and depend upon him onely, for their whole happineſſe, and love him, and obey him as in reaſon we ought to do to an Almighty Father? who if he be our Father, and we be indeed his children, will do for us all the good he can, and if he be Almighty, can do for us all the good he will; and yet how few are there, who love him with halfe that affection as Children uſually do their naturall Parents, or beleive him with halfe that ſimplicity, or ſerve him with halfe that dilligence? And then for the Lords prayer, the plaine truth is, we lye unto God for the moſt part cleane through it, and for want of deſiring indeed what in word we pray for, tell him to his face as many falſe tales as we make Petitions. For who ſhewes by his endeavours, that he deſires heartily that *Gods name ſhould be hallowed*, that is, holily, and religiouſly worſhiped and adored by all men? That *his Kingdome ſhould be advanced and inlarged? That his bleſſed will ſhould be univerſally obayed?* Who ſhews by his forſaking ſinne, that he deſires ſo much as he ſhould do the forgivenes of it? Nay who doth not revenge upon all occaſions, the affronts, contempts, and injuries put upon him, and ſo upon the matter curſe himſelfe, as oft as he ſayes *forgive us our treſpaſſes as we forgive them that treſpaſſe againſt us?* How few depend upon God only for their *dayly Bread, viz.* the good things of this life, as upon the onely giver of them, ſo as neither to get nor keepe any of them, by any meanes which they know or feare to be

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offenſive unto God? How few deſire in earneſt to *avoyd temptation?* Nay who almoſt is there, that takes not the Divells Office out of his hand and is not himſelfe a tempter both to himſelfe and others? Laſtly who almoſt is there that deſires heartily and above all things ſo much as the thing deſerves to be delivered from the *greateſt evill*, ſinne, I meane, and the anger of God? Now beloved this is certaine, he that imployes not requiſit induſtry, to obtaine what he pretends to deſire, does not deſire indeed, but only pretends to do ſo: He that deſires not what he prayes for, prayes with tongue only and not with his heart, indeed does not pray to God, but play and dally with him. And yet this is all which men generally do, and therefore herein alſo accompliſh this prophecy, *having a forme of godlineſſe but denying the power thereof.*

And this were ill enough, were it in private, but we abuſe God Almighty alſo with our publike and ſolemne formalities, we make the Church a Stage whereon to act our parts and play our pageants, there we make a profeſſion every day of *confeſſing our ſinnes with humble, lowly, and obedient hearts*, and yet when we have talked after this manner, 20, 30, 40, yeares together, our hearts for the moſt part continue as proud, as impenitent, as diſobedient as they were in the begining. We make great Proteſtations *when we aſſemble and meet together to render thanks to God Almighty, for the benefits received at his hands*; and if this were to be performed with words, with *Hoſanna's* and *Hallelujahs* and *gloria patra's* and Pſalmes and Hymnes, and ſuch like outward matters, peradventure we ſhould do it very ſufficiently: but in the meane time with our lives and actions, we provoke the Almighty, and that to his face, with all variety of greivous and bitter provocations; we do dayly and hourely ſuch things as we know, and he hath aſſured

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us to be odious unto him, and contrary to his nature; as any thing in the world is to the nature of any man in the world; and all this upon poore, trifling, trivial, no temptations. If a man whom you had dealt well with, ſhould deale ſo with you, one whom ye had redeemed from the *Turkiſh* ſlavery, and inſtated in ſome indifferent good inheritance, ſhould make you fine ſpeeches, entertaine you with Panegyrickes, and have your prayſes alwayes in his mouth, but all this while do nothing that pleaſes you, but upon all occaſions, put all affronts and indignities upon you, would you ſay this were a thankfull man? Nay would you not make heaven and earth ring of his unthankfullneſſe, and deteſt him almoſt as much for his faire ſpeeches, as his foule actions. Beloved ſuch is our unthankfullneſſe to our God and Creatour, to our Lord and Saviour; our tongues ingeminate, and crie aloud *Hoſanna, Hoſanna*, but the lowder voice of our lives and actions is *crucifie him, crucifie him*: We Court God Almighty, and complement with him, and profeſſe to eſteeme his ſervice *perfect freedome*, but if any thing be to be done, much more if any thing be to be ſuffered for him, here we leave him, we bow the knee before him, and put a reed in his hand, and a Crowne upon his head, and crie, *Haile King of the Jewes*: But then with our Cuſtomary ſinnes, we give him gall to eat, and vineger to drinke, we thruſt a ſpeare in his ſide, naile him to the Croſſe, and Crucifie to our ſelves the Lord of Glory. This is not the Office of a freind to bewaile a dead freind with vaine lamentation. *Sed quæ voluerit meminiſſe, quæ mandaverit exequi*, to remember what he deſires, and execute what he commandes; ſo ſayd a dying Roman to his freind, and ſo ſay I to you, To be thankfull to God is not to ſay, God be prayſed, or, God be thanked, but to remember what he deſires, and execute what he commands

commands, to be thankfull to God is certainely to love him, and to love him is to keepe his Commandements, ſo ſaith our Saviour *Joh.* 14. *If ye love me, keepe my Commandements*: if we doe ſo, we may juſtly pretend to thankfullneſſe, which beleive mee is not a word, nor to be performed with words; But if we doe not ſo as generally we doe not, our talke of thankfullneſſe is nothing elſe but meere talke, and we accompliſh Saint *Paules* prophecy herein alſo: Having a forme of thankfullneſſe, but not the reality, not the power of it.

If I ſhould reckon up unto you, how many direct lies every wicked man tells to God Allmighty as often as he ſayes Amen, *to this forme of godlineſſe*, which our Church hath preſcribed, If I ſhould preſent unto you all our acting of piety, and playing of humiliation, and perſonating of devotion in the Pſalmes, the Letanies, the Collects, and generally in the whole ſervice, I ſhould be infinite: And therefore I have thought good to draw a vaile over a great part of our Hypocriſy, and to reſtraine the remainder of our diſcourſe to the Contrariety betweene our profeſſion and performance, onely in two things, I meane *Faith* and *Repentance*.

And firſt for Faith, We profeſſe, and indeed generally, becauſe it is not ſafe to doe otherwiſe, that we beleive the Scripture to be true, and that it containes the plaine and onely way to infinite and eternall happineſſe; But if we did generally beleeve what we do profeſſe, if this were the language of our hearts as well as our tongues, how comes it to paſſe that the Study of it is ſo generally neglected? Let a booke that treates of the Philoſophers ſtone, promiſe never ſo many mountaines of gold, & even the reſtoring of the golden age againe, yet were it no mervaile if few ſhould ſtudy it, and the reaſon is, becauſe few would beleeve it.

But if there were a booke extant, and ordinary to be had, as the Bible is, which men did generally beleive to containe a plaine, and easy way for all men to become rich, and to live in health and pleasure, and this worlds happinesse, can any man imagine that this booke would be unstudied by any man? and why then should I not beleive, That if the Scripture were firmely and heartily beleived, the certaine and onely way to happinesse which is perfect and eternall, it would be studied by all men, with all diligence? Seeing therefore most Christians are so cold and negligent in the study of it, preferre all other businesse, all other pleasures before it, is there not great reason to feare that many who pretend to beleive it firmely, beleive it not at all, or very weakely and faintly? If the Generall of an Army or an Embassadour to some Prince or State were assured by the King his Master, that the transgressing any point of his Commission should cost him his life, and the exact performance of it, be recompenced with as high a reward as were in the Kings power to bestow upon him: can it be imagined that any man who beleives this, and is in his right mind can be so supinely and stupidly negligent of this charge, which so much imports him, as to oversee through want of care any one necessary Article or part of his Commission: especially if it be delivered to him in writing, and at his pleasure to peruse it every day? Certainely this absurd negligence is a thing without example, and such as peradventure will never happen to any sober man to the worlds end: and by the same reason, if we were firmely perswaded that this book doth indeed containe that charge and Commission, which infinitely more concernes us, it were not in reason possible, but that to such a perswasion, our care and diligence about it, should be in some measure answerable: seeing therefore most of us are so strangely careless, so grossely

groſſely negligent of it, is there not great reaſon to feare, that though we have *profeſſors and proteſtors* in aboundance, yet the faithfull, the truely and ſincerely faithfull, are in a manner failed from the children of men. What but this can be the cauſe that men are ſo commonly ignorant of ſo many articles, and particular mandates of it, which yet are as manifeſt in it as if they were written with the beames of the Sun. For example; how few of our Ladies and Gentlewomen, doe or will underſtand, that a voluptuous life, is damnable and prohibited to them? Yet Saint *Paul* ſaith ſo very plainely; *She that liveth in pleaſure is dead while ſhe liveth.* 1 Tim. 5. 6. I beleive this caſe divinely regards not the Sex, He would ſay *He* as well as *She*, if there had beene occaſion. Howfew of the Gallants of our time doe or will underſtand, that it is not lawfull for them to be as expenſive and coſtly in apparell, as their meanes or perhaps their credit will extend unto? which is to ſacrifice unto vanity, that which by the Law of Chriſt is due unto Charity; and yet the ſame Saint *Paul* forbids plainely this exceſſe even to women—*alſo let women* (he would have ſaid it much rather to the men) 1 Tim. 2. 9. *array themſelves in comely apparell, with ſhamefaſtneſſe and modeſty, not with embroidered haire, or gold, or pearles, or coſtly apparell*; and to make our ignorance the more inexcuſable, the very ſame rule is delivered by Saint *Peter* alſo, 1 *Epiſt.* 3. 3.

How few rich men are or will be perſwaded that the Law of Chriſt permits them not to heape up riches for ever, nor perpetually to adde houſe to houſe, and land to land, though by lawfull meanes, but requires of them thus much charity at leaſt, that ever while they are providing for their Wives and Children, they ſhould out of the increaſe wherewith God bleſſeth their induſtry, allot the poore a juſt and free proportion? and when they have

provided for them in a convenient manner, (ſuch as they themſelves ſhall judge ſufficient and convenient in others) that then they ſhould give over making purchaſe after purchaſe, but with the ſurpluſſage of their revenue beyond their expence, procure as much as lyes in them, that no Chriſtian remaine miſerably poore: few rich men I feare are or will be thus perſwaded; and their daily actions ſhew as much; yet undoubtedly, either our Saviours generall command, *of loving our neighbours as our ſelves*, which can hardly conſiſt with our keeping vainely, or ſpending vainly what he wants for his ordinary ſubſiſtence, layes upon us a neceſſity of this high liberality, or his ſpeciall command concerning this matter, *Quod ſupereſt date pauperibus, that which remaines give to the poore*, or that which St. *John* ſaith 1. *Ep.* 3. 17. reacheth home unto it. *Whoſoever hath this worlds good, and ſeeth his brother have need, and ſhutteth up the bowells of his compaſſion from him, how dwelleth the love of God in him?* which is in effect, as if he had ſaid--He that keepeth from any brother in Chriſt that which his brother wants and he wants not, doth but vainely thinke that he loves God, and therefore vainely hope that God loves him.

Where almoſt are the men that are or willbe perſwaded the Goſpell of Chriſt requires of men *Humility*, like to that of *little Children*, and that under the higheſt paine of damnation? That is, that we ſhould no more over-value our ſelves, or deſire to be highly eſteemed by others, no more undervalue, ſcorne, or deſpiſe others, no more affect preeminence over others, then little children do, before we have put that pride into them, which afterwards we charge wholy upon their naturall corruption: and yet our bleſſed Saviour requires nothing more Rigidly, nor more plainly then this high degree of humility, *verily, ſaith he, I ſay unto*

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you) he ſpeakes to his diſciples affecting high places and demanding which of them ſhould be greateſt) *except ye be converted and become as little Children, ye ſhall not enter into the Kingdome of Heaven.*

Would it not be ſtrange newes to a great many, that not onely *adultery* and *fornication*, but even *uncleaneneſſe* and *laſciviouſneſſe*, not only *idolatry*, and *witchcraft*, but *hatred*, *variance*, *emulations*, *wrath*, and *contentions*, not only *murthers*, but *envying*: not *drunkeneſſe* onely, but *revelling*, are things prohibited to Chriſtians, and ſuch as if we forſake them not, we cannot inherit the Kingdome of heaven? and yet theſe things, as ſtrange as they may ſeeme, are plainly written; ſome of them by S. *Peter* 1 *Ep.* 4 *ch.* But all of them by S. *Paul*, *Gal.* 5. 15. Now the workes of the fleſh are manifeſt. which are theſe, *adultery*, *fornication*, *uncleaneneſſe*, *laſciviouſneſſe*, *&c of the which I tell you before as I have told you in time s paſt*, *that they who do ſuch things ſhall not inherit the Kingdome of God.*

If I ſhould tell you that all *bitterneſſe* and *evill ſpeaking* (nay ſuch is the modeſty and gravity which Chriſtianity requires of us) *fooliſh talke and jeſting* are things not allowed to Chriſtians, would not many cry out theſe are hard and ſtrange ſayings who can heare them? and yet as ſtrange as they may ſeeme, they have beene written well nigh 1600 yeates, and are yet extant in very legible Characters in the Epiſt. to the *Eph.* the end of the 4. and the beginning of the 5 chap.

To come a little nearer to the buſineſſe of our times, the cheife Actours in this bloudy Tragœdy, which is now upon the Stage, who have robb'd our Soveraigne Lord the King of his Forts, Townes, Treaſure, Ammunition, Houſes, of the Perſons of many of his Subjects, and (as much as lyes in them) of the hearts of all of them: Is it credible that

they know and remember and consider the example of *David* recorded for their instruction? *Whose heart smote him when he had but cut off the hemme of Sauls garment.*

They that make no scruple at all of fighting with His Sacred Majesty, and shooting Musketts and Ordnance at Him (which sure have not the skill, to choose a Subject from a King) to the extreame hazard of his Sacred Person, whomby all possible obligations they are bound to defend, do they know thinke you the generall rule without exception or limitation left by the Holy Ghost for our direction in all such cases, *Who can lift up his hand against the Lords Anoynted, and be innocent?* or do they consider his Command in the *Proverbs of Solomon. My Sonne feare God and the King, and meddle not with them that desire change.* Or his counsell in the Booke of *Ecclesiastes I counsell thee to keepe the Kings Commandement, and that in regard of the Oath of God,* or because they possibly may pretend that they are exempted from, or unconcerned in the commands of obedience delivered in the Old Testament, do they know and remember the precept given to all Christians by S. *Peter. Submit your selves to every Ordinance of man, for the Lords sake, whether it be to the King as Supreame, or unto Governors, as unto them that are sent by him?* or that terrible sanction of the same command, *They that resist shall receiue to themselves damnation,* left us by St. *Paul* in his Epistle to the *Romans,* who then were the miserable Subjects of the worst King, the worst man, nay, I thinke I may adde truly, the worst beast in the world, that so all Rebells mouthes might be stopt for ever, and left without all colour or pretence whatsoever to justifie resistance of Soveraigne power. Undoubtedly if they did know and consider and lay close to their hearts, these places of Scripture, or the fearefull judgement which befell *Core, Dathan,* and *Abiram,* for this

1 Sam. 26.9.

Prov. 24.21.

Eccles. 8. 2.

this very ſinne which now they commit and with a high hand ſtill proceed in, it would be impoſſible but their hearts ſhould ſmite them, as *Davids* did, upon an infinitely leſſe occaſion, and affright them out of thoſe wayes of preſent confuſion, and eternall damnation. And then on the other ſide they that maintaine the Kings righteous cauſe with the hazard of their lives and fortunes, but by their oathes and curſes, by their drunkenneſſe, and debauchery, by their irreligion and prophanneſſe, fight more powerfully againſt their party, then by all other meanes they do or can fight for it, are not I feare very well acquainted with any part of the Bible, but that ſtrict caution which properly concernes themſelves in the booke of *Leviticus*, I much doubt they have ſcarce ever hard of it, *When thou goeſt to warr with thine Enemies, then take heede there be no wicked thing in thee*, not onely no wickedneſſe in the cauſe thou maintaineſt, nor no wickedneſſe in the meanes by which thou maintaineſt it, but no perſonall impieties in the perſons that maintaine it. Beloved for the former two, we have reaſon to be full of comfort and confidence; For what is our cauſe? what is that which you fight, and we pray for? but to deliver the King and all his good Subjects out of the power of their Enemies, who will have no peace but with their ſlaves and vaſſalls: and for the meanes by which it is maintained, it is not by lying, it is not by calumnies, it is not by running firſt our ſelves, and then forceing the people to univerſall perjury? but by a juſt warre, becauſe neceſſary, and by as faire and mercifull a warre, as if they were not Rebells and Traitors you fight againſt, but Competitors in a doubtfull Title. But now for the third part of the caution, that, to deale ingeniouſly with you, and to deliver my owne ſoule, if I cannot other mens, that I cannot thinke of with halfe ſo much comfort as the former; but

ſeeing

ſeeing ſo many *Jonaſſes* imbarqued in the ſame ſhip, the ſame cauſe with us, and ſo many *Achan's* entering into Battle with us againſt the *Canaanites*, ſeeing Publicanes and ſinners on the one ſide, againſt Scribes and Phariſees on the other; on the one ſide Hypocriſy, on the other prophaneſſe; no honeſty nor juſtice on the one ſide, and very little pietie on the other; On the one ſide horrible oathes, curſes, and blaſphemies; On the other peſtilent lyes, calumnies, and perjury: When I ſee amongſt them the pretence of reformation, if not the deſire, purſued by Antichriſtian, Mahumetan, devilliſh meanes; and amongſt us little or no zeale for reformation of what is indeed amiſſe, little or no care to remove the cauſe of Gods anger towards us, by juſt, lawfull, and Chriſtian meanes; I profeſſe plainely I cannot without trembling conſider what is likely to be the event of theſe diſtractions; I cannot but feare that the goodneſſe of our cauſe may ſinke under the burthen of our ſins: And that God in his juſtice, becauſe we will not ſuffer his Judgements to atcheive their prime ſcope and intention, which is our amendment and reformation, may either deliver us up to the blind zeale and fury of our Enemies, or elſe, which I rather feare, make us inſtruments of his juſtice each againſt other, and of our owne juſt and deſerved confuſion. This I profeſſe plainely is my feare, and I would to God it were likewiſe the feare of every Souldier in His Majeſties Army; but that which increaſeth my feare is, that I ſee very many of them have very little or none at all: I meane not that they are feareleſſe towards their Enemies, (that's our joy and Triumph) but that they ſhew their courage even againſt God, and feare not him, whom it is madneſſe not to feare. Now from whence can their not fearing him proceed; but from their not knowing him, their not knowing his will and their owne duty? not knowing

knowing how highly it concernes Souldiers above other profeſſions to be religious, and then if ever when they are engaged in dangerous adventures, and every moment have their lives in their hands, *When they go to warre with their Enemies, then to take heed there be no wicked thing in them.*

You ſee, beloved, how many inſtances and examples I have given you of our groſſe ignorance of what is neceſſary & eaſie for us to know, & to theſe it were no difficult matter to adde more. Now from whence can this ignorance proceed, but from ſupine negligence? and from whence this negligence, but from our not beleiving what we pretend to beleive? For did we beleive firmly and heartily, that this Booke were given us by God for the rule of our Actions, and that obedience to it were the certaine and only way to eternall happineſſe, it were impoſſible we ſhould be ſuch enemies to our ſelves, ſuch Traytors to our owne ſoules, as not to ſearch it at leaſt with ſo much diligence, that no neceſſary point of our duty plainely taught in it could poſſibly eſcape us. But it is certaine, and apparent to all the world, that the greateſt part of Chriſtians, through groſſe and willfull negligence remaine utterly ignorant of many neceſſary points of their duty to God, and man: and therefore it is much to be feared, that this booke, and the Religion of Chriſt contained in it, among an infinite of profeſſours, labours with great penury of true beleivers.

It were an eaſie matter (if the time would permit) to preſent unto you many other demonſtrations of the ſame concluſion; but to this drawne from our willing ignorance of that which is eaſie and neceſſary for us to know, I will content my ſelfe to adde only one more taken, from our voluntary and preſumptuous neglect to do thoſe things which we know and acknowledge to be neceſſary.

If a man ſhould ſay unto me that it concernes him as

much as his life is worth, to go presently to such a place, and that he knowes but one way to it, and I should see him stand still or go some other way, had I any reason to beleive that this man beleives himselfe? *Quid Verba audiam, cum facta videam*, saith he in the Comedy, *Protestatio contra factum non valet*, sayeth the Law, and why should I beleive, that, that man beleives obedience to Christ the only way to present and eternall happinesse, whom I see wittingly, and willingly, and constantly, and customarily to disobay him? The time was that we all knew that the King could reward those that did him service, and punish those that did him dis-service, and then all men were ready to obay his Commands, and he was a rare man that durst do any thing to his face that offended him. Beloved, if we did but beleive in God, so much as most Subjects do in their King, did we as verily beleive, that God could and would make us perfectly happy if we serve him, though all the world conspire to make us miserable, and that he could and would make us miserable if we serve him not, though all the world should conspire to make us happy, how were it possible that to such a faith our lives should not be conformable? Who was there ever so madly in love with a present penny, as to runn the least hazard of the losse of 10000^{l} a yeare to gaine it, or not readily to part with it upon any probable hope or light perswasion, much more a firme beleife that by doing so he should gaine 100000^{ls}, Now beloved the happinesse which the servants of Christ are promised in the Scripture, we all pretend to beleeve, that it exceeds the conjunction of all the good things of the world, and much more such a portion as we may possibly enjoy, infinitly more then 10000^{l} a yeare, or 100000^{l} doth a penny; for 100000^{l} is but a penny so many times over, and 10000^{l} a yeare is worth but a certaine number of

pence

pence, but betweene heaven and earth, betweene finite and infinite, betweene eternity and a moment, there is utterly no proportion, and therefore ſeeing we are ſo apt upon trifling occaſions, to hazard this heaven for this earth, this infinite for this finite, this all for this nothing, is it not much to be feared, that though many of us pretend to much faith, we have indeed very little or none at all? The ſumme of all which hath beene ſpoken concerning this point is this. Were we firmely perſwaded that obedience to the Goſpell of Chriſt, is the true and only way to preſent and eternall happineſſe, (without which faith no man living can be juſtified) then the innate deſire of our owne happineſſe could not but make us ſtudious inquirers of the will of Chriſt, and conſcionable performers of it; But there are (as experience ſhewes) very few, who make it their care and buſineſſe to know the will of Chriſt, and of thoſe few againe, very many, who make no conſcience at all of doing what they know: therefore though they profeſſe and proteſt they have faith, yet their proteſtations are not to be reguarded againſt their actions, but we may ſafely and reaſonably conclude what was to be concluded, That the Doctrine of Chriſt amongſt an infinite of profeſſors, labours with great ſcarcity of true, and ſerious, and hearty beleevers, and that herein alſo we accompliſh St. *Pauls* prediction, *having a forme of godlineſſe, but denying &c.*

But perhaps the truth and reality of our repentance may make ſome kind of ſatisfaction to God Almighty for our hypocriticall dallying with him in all the reſt; truly I ſhould be heartily glad it were ſo: but I am ſo farre from being of this faith, that herein I feare we are moſt of all hypocriticall, and that the generallity of profeſſors is ſo farre from a reall practiſe of true repentance, that ſcarce one in an hundred underſtands truly what it is.

Some ſatisfie themſelves with a bare confeſſion and ac-

k nowledgement either that they are ſinners in generall, or that they have committed ſuch and ſuch ſinnes in particular, which acknowledgement comes not yet from the heart of a great many, but only from their lipps and tongues: For how many are there that do rather complaine and murmure that they are ſinners, then acknowledge and confeſſe it? and make it upon the matter rather their unhappineſſe and miſfortune, then their true fault, that they are ſo? ſuch are all they who impute all their commiſſions of evill to the unavoydable want of *reſtraining grace*, and all their omiſſion of good to the like want of *effectuall exciting grace*. All ſuch as pretend that the Commandements of God are impoſſible to be kept any better then they are kept, and thus the world, the Fleſh and the Devill are even omnipotent enemies, and that God neither doth nor will give ſufficient ſtrength to reſiſt and over come them. All ſuch as lay all their faults upon *Adam* and ſay with thoſe rebellious Iſraelites (whom God aſſures that they neither had nor ſhould have juſt reaſon to ſay ſo) *That their Fathers had eaten ſowre grapes, and their teeth were ſet on edge*. Laſtly all ſuch as lay all their ſinnes upon *divine preſcience, and predeſtination*, ſaying with their tongues, O what wretched ſinners have we beene, but in their hearts how could we help it, we were predeſtinate to it, we could not do otherwiſe.

All ſuch as ſeriouſly ſo perſwade themſelves, and thinke to hide nakedneſſe with ſuch figg leaves as theſe, can no more be ſayd to acknowledge themſelves guilty of a fault, then a man that is borne blinde or lame, with the ſtone or gout can accuſe himſelfe of any fault for being borne ſo; well may ſuch a one complaine and bemone himſelfe, and ſay, O wretched man that I am, who ſhall deliver me from this unhappineſſe! but ſuch a complaint is as farre from being a true acknowledgement of any fault, as a bare acknowledgement of a fault is farre from true repentance: for

for to confeſſe a fault is to acknowledge, that freely and willingly, without any conſtraint, or unavoydable neceſſity, we have tranſgreſſed the law of God, it being *in our power by Gods grace* to have done otherwiſe. To aggravate this fault is to confeſſe we have done ſo when we might eaſily have avoyded it, and had no great nor violent temptation to it; to pretend any great difficulty in the matter is to excuſe and extenuate it: but to ſay that all things conſidered it was abſolutely impoſſible for you to avoyd it, is flatly to deny it. Others there are that thinke they have done enough, if to confeſſion of ſinne they adde ſome ſorrow for it; if when the preſent fit of ſinne is paſt, and they are returned to themſelves, the ſting remaining breed ſome remorſe of conſcience, ſome complaints againſt their wickedneſſe and folly for having done ſo, and ſome intentions to forſake it, though vaniſhing and ineffectuall. Theſe heate-dropps, this morning dew of ſorrow, though it preſently vaniſh, and they returne to their ſinne againe upon the next temptation *as a dogg to his vomit* when the pang is over, yet in the pauſes betweene, while they are in their good moode, they conceive themſelves to have very true, and very good repentance; ſo that if they ſhould have the good fortune to be taken away in one of theſe *Intervalla*, one of theſe ſober moodes, they ſhould certainly be ſaved; which is juſt as if a man in a quartane Ague, or the ſtone, or goute, ſhould thinke himſelfe ridd of his diſeaſe as oft as he is out of his fitt.

But if repentance were no more but ſo; how could St. *Paul* have truly ſayd, *that godly ſorrow worketh repentance?* 1 Cor 7. 10. every man knowes that nothing can worke it ſelfe. The Architect is not the houſe which he builds, The Father is not the Son which he begets, the Tradeſman is not the worke which he makes, and therefore if ſorrow, godly ſorrow,

worketh repentance, certainely ſorrow is not repentance: the ſame Saint *Paul* tells us in the ſame place, *that the ſorrow of the world worketh death*, and you will give me leave to conclude from hence, therefore it is not death, and what ſhall hinder me from concluding thus alſo, Godly ſorrow worketh repentance, therefore it is not repentance.

To this purpoſe it is worth the obſerving that when the Scripture ſpeakes of that kind of repentance, which is onely ſorrow for ſomething done, and wiſhing it undone, it conſtantly uſeth the word Μεταμέλεια to which forgiveneſſe of ſinnes is no where promiſed. So it is written of *Judas* the ſonne of perdition, *Matth.* 27.5. μεταμεληθεὶς ἀπήγξατο *he repented and went and hanged himſelfe*, and ſo conſtantly in other places. But that repentance to which remiſſion of ſinnes and ſalvation is promiſed is perpetually expreſſed by the word Μετάνοια, which ſignifies a through change of the heart & ſoule, of the life and actions, Μετανοεῖτε, ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν *Mat.* 3.2. which is rendred in our laſt tranſlation, *Repent for the Kingdome of heaven is at hand*, But much better, becauſe freer from ambiguity in the entrance to our *Common Prayer Booke- Amend your lives for the Kingdome of heaven is at hand.* From whence by the way we may obſerve, that in the judgement of thoſe holy and learned Martyrs, *repentance and amendment of life* are all one: And I would to God the ſame men, out of the ſame care of avoyding miſtakes, and to take away occaſion of cavilling our Liturgy from them that ſeeke it, and out of feare of encourageing carnall men to ſecurity in ſinning, had beene ſo provident, as to ſet downe in termes the firſt ſentence taken out of the 18th. of *Ezekiel*, and not have put in the place of it an ambiguous, and (though not in it ſelfe, yet accidentally, by reaſon of the miſtake to which it is ſubject,) I feare very often a pernitious paraphraſe; for whereas thus they

make

make it: *At what time ſoever a Sinner doth repent him of his ſinnes from the bottome of his heart, I will put all his wickednesse out of my remembrance, ſaith the Lord*; The plaine truth, if you will heare it, is, the Lord doth not ſay ſo, theſe are not the very words of God, but the paraphraſe of men: the words of God are as followeth---*If the wicked turne from all the ſins which he hath committed, and keepe all my Statutes, and do that which is lawfull and right he ſhall ſurely live, he ſhall not dye*, where I hope you eaſily obſerve that there is no ſuch word as--*At what time ſoever a ſinner doth repent, &c.* and that there is a wide difference betweene this (as the word *repent* uſually ſounds in the eares of the people) and turning from all ſinnes, and keeping all Gods Statutes, that indeed having no more in it but ſorrow and good purpoſes, may be done eaſily and certainely at the laſt gaſpe, and it is very ſtrange that any Chriſtian, who dyes in his right ſenſes, and knowes the difference betweene heaven and hell, ſhould faile of the performing it: but this worke of turning, keeping, and doing is (though not impoſſible by extraordinary mercy to be performed at laſt) yet ordinarily a worke of time, a long and a laborious worke (but yet heaven is very well worth it) and if you meane to go through with it, you had need goe about it preſently. Yet ſeeing the Compoſers of our Liturgy thought fit to abreviate, *Turning from all ſinne, and keeping all Gods Statutes, and doing that which is lawfull and right*, into this one word, *repenting*, it is eaſie and obvious to collect from hence, as I did before, from the other place, that by repentance they underſtood not only ſorrow for ſinne, but converſion from it. The ſame word Μετάνοια *Matth.* 12. 42. is uſed in ſpeaking of the repentance of the *Ninivites* and how reall, hearty, and effectuall a converſion that was you may ſee *Jonas* 3 from the 5 to the laſt verſe. *The People of* Ninive *beleeved God, and put on ſackcloth from the greateſt*

greateſt of them to the leaſt of them, for word came to the King of Niniveh, *and he aroſe from his throne, and he caſt his Robe from him, and covered him with ſackcloth, and ſate in aſhes; and he cauſed it to be proclaimed and publiſhed throughout* Niniveh, *by the decree of the King and of his nobles, ſaying. Let neither man nor beaſt, heard, nor flock, taſte any thing, let them not feed nor drinke water, but let man and beaſt be covered with ſackcloth, and cry mightily unto God, yea let every one turne from his evill way, and from the violence which is in their hands, who can tell if God will turne and repent, and turne away his fierce anger that we periſh not?*

Which words containe an excellent and lively paterne for all true penitents to follow, and whereunto to conforme themſelves in their humiliation and repentance. And truly though their be no *Jonas* ſent expreſſely from God to cry unto us *Yet forty dayes and Nineveh ſhalbe deſtroyed,* yet ſeeing the mouth of Eternall truth hath taught us, that *a Kingdome divided* is in ſuch danger of ruine and deſtruction, that, morally ſpeaking, if it continue divided it cannot ſtand, and ſeeing the ſtrange and miſerable condition of our Nation at this time, may give any conſiderable man juſt cauſe to feare, that as in *Rehoboams* caſe, ſo likewiſe in ours, *The thing is of the Lord,* intending to bring his heavy judgement upon us, for our great ſinnes, and our ſtupid, and ſtupendious ſecurity in ſinning, and to make us inſtruments of his deſigned vengeance, one upon another; peradventure it would be a ſeaſonable and neceſſary motion to be made to our King and his Nobles--To revive this old *Proclamation* of the King of *Nineveh*, and to ſend it with authority through His Majeſties dominions, and to try whether it will produce ſome good effect: *who can tell if God will turne and repent, and turne away from his fierce anger, that we periſh not?* Who can tell whether he that hath the hearts

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of King and people in his hand, and turneth them whithersoever he thinketh best, may not upon our repentance take our extreamity for his oportunity, and at last open our eyes that we *may see those things that belong to our peace*, and shew us the way of Peace, which hitherto we have not known: but this by the way, for my purpose I observe that this repentance which, when the sword of God was drawne, and his arme advanced for a blow, stayd his hand, and sheathed his sword againe, was not a meere sorrow for their sinnes, and a purpose to leave them, nay it was not only laying aside their gallantry and bravery, and putting on sackcloth and sitting in ashes, and crying mightily unto God, of which yet we are come very short: but it was also and that cheifly, their universall turning from their evill way, which above all the rest was prevalent and effectuall with God Almighty, for so it is written, *And God saw their works that they turned from their evill way, and God repented him of the evill that he sayed he would do, and he did it not.*

In the Gospell of S. *Luke.* cap. 24. The condition of the new Covenant, to which remission of sinnes is promised, is expressed by the word Μετάνοια. *Thus it behoved Christ to suffer and to rise from the dead, and that* (Μετάνοια) *Repentance and remission of sinnes should be preached in his name*, which place if ye compare with that in the Gospell of S. *Matthew. Go teach all Nations baptizing them in the name of the Father, and of the Sonne, and of the Holy-Ghost, teaching them to observe all what soever I shall command you.* It will be no difficulty to collect, that what our Saviour calls in one place Μετάνοια repentance, that he calls in another observing all that he hath commanded; which if repentance were no more but sorrow for sinne, and intending to leave it, certainely he never could nor would have done: And as little could S. *Paul Act.* 20. 21. professe that the whole matter of his preach-

ing was nothing elſe but Μετάνοια εἰς τὸν Θεὸν *Repentance towards God, and faith in our Lord Ieſus Chriſt*: It being manifeſt in his Epiſtles, he preaches and preſſes every where, the neceſſity of mortification, regeneration, new, and ſincere obedience, all which are evidently not contained under the head of *Faith*, and therefore it is evident he comprized all theſe under the name of *Repentance*.

In which words moreover it is very conſiderable, as alſo in another place, *Heb. 6.* where among the fundamentalls of Chriſtianity the firſt place is given to Μετάνοια ἀπὸ νεκρῶν ἔργων I ſay it is very conſiderable, that though the word may not very abſolutely be rendred repentance, yet we ſhall do much right to the place and make them much more cleare and intelligible, if inſtead of *repentance* we had put *converſion* as it is in ſome of the beſt Latine tranſlations: ſo for example, if inſtead of *repentance to God Act. 20.* and *repentance from dead workes* in the Epiſtle to the *Heb.* which our Engliſh tongue will hardly beare; we ſhould reade *converſion to God, & converſion frō dead workes*, every one ſees it would be more perſpicuous and more naturall, whereas on the other ſide if inſtead of repentance we ſhould ſubſtitute ſorrow (as every true and genuine interpretation may with advantage to the cleareneſſe of the ſenſe be put in place of the word interpreted) and read the places *ſorrow towards God, and ſorrow from dead workes*, it is apparent that this reading would be unnaturall, and almoſt ridiculous, which is a great argument that Μετάνοια to which forgiveneſſe of ſinnes is promiſed in the Goſpell, is not only ſorrow for ſinne, but converſion from ſinne.

And yet if it be not ſo, but that heaven may be purchaſed at eaſier, and cheaper rates: how comes it to paſſe that in the new Teſtament, we are ſo plainely and ſo frequently aſſured, that without actuall, and effectuall amendment, and

and neweneſſe of life, without actuall, and effectuall mortification, regeneration, ſanctification, there is no hope, no poſſibility of Salvation.

Every tree that bringeth not forth good fruit is hewen downe and caſt into the fire, So S. *Iohn* Baptiſt preaches repentance; it is not then the leaves of a faire profeſſion, no nor the bloſſomes of good purpoſes and intentions, but the fruite, the fruite only that can ſave us from the fire, neither is it enough not to beare ill fruite, unleſſe we bring forth good. *Every tree that bringeth not forth good fruite is hewen downe and caſt into the fire.* Matth. 3. 10.

Not every one that ſayeth unto me, Lord, Lord, ſhall enter into the Kingdome of heaven, but he that doth the will of my Father which is in heaven, ſo our *Saviour Matth.* 7 21. And againe after he had delivered his moſt divine precepts in his Sermon on the mount (which Sermon containes the ſubſtance of the Goſpell of Chriſt:) he cloſeth up all with ſaying: *he that heareth theſe ſayings of mine* and doth them not (and yet theſe were the hardeſt ſayings that ever he ſayed) *I will liken him to a fooliſh man, which built his houſe upon the ſand, that is his hope of Salvation*, upon a ſandy and falſe ground *when the raine deſcended, and the floods came, and the winds blew, and beate upon that houſe, it fell, and great was the fall of it.*

They that are Chriſts have crucified the fleſh with the affections and luſts. So S. *Paul.* Gal. 5. 24. they then that have not done ſo, nor crucified the fleſh with the affections and luſts, let them be as ſorrowfull as they pleaſe, let them intend what they pleaſe, they as yet are none of Chriſts, and good Lord what a multitude of Chriſtians then are there in the world that do not belong to Chriſt?

The workes of the fleſh ſayeth the ſame S. *Paul. are manifeſt which are theſe, Adultery, Fornication, Uncleanneſſe, Laſcivi* Gal. 5, 19, 20, 21,

 ouſneſſe

ouſneſſe, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Hereſies, Envyings, Murthers, Drunkenneſſe, revellings, of the which I tell you before, as I have told you in times paſt, that they which do ſuch things ſhall not inherit the kingdome of God. He dothnot ſaythey which have done ſuch things ſhall not be ſaved, but manifeſtly to the contrary --*Such were ſome of you, but ye are waſhed, but you are ſanctifiſied:* but he ſayes, they *which do* ſuch things, and without amendment of life ſhall continue doeing them, ſhall not be excuſed, by any pretence of ſorrow and good purpoſes. *They ſhall not inherite the Kingdome of Heaven.*

And againe in another Epiſtle, *know ye not that the unrighteous ſhall not inherit the Kingdome of God: be not deceived, neither fornicators, nor Idolaters, nor Adulterers, nor abuſers of themſelves with mankinde, nor Theeves, nor Covetous, nor Drunkards, nor revilers ſhall inherit the Kingdome of God.*

In Chriſt Jeſus (ſaith the ſame Saint *Paul* in other places) *nothing availeth but faith: nothing but a new creature, nothing but keeping the Commandements of God*; it is not then a wiſhing but a working faith, not wiſhing you were a new Creature, nor ſorrowing you are not, but being a new creature; not wiſhing you had kept, nor ſorrowing you have not kept, nor purpoſeing vainly to keepe, but keeping his Commandements muſt prevaile with him.

Follow peace with all men and holineſſe (ſaith the Divine Authour of the Epiſtle to the *Heb.*) *without which no man ſhall ſee the Lord.*

Saint *Peter* in his 2d. Epiſtle, commends unto us a golden chaine of Chriſtian perfections; conſiſting of theſe linkes, *Faith, vertue, knowledge, Temperance, patience, godlineſſe, brotherly kindneſſe, charity: and then addes --He that lacketh theſe things is blind, and knoweth not that he was purged from his old ſinnes.*

ſinnes. Let his ſorrow be never ſo great, and his deſires never ſo good, yet if he lacke theſe things, he is blind, and *was purged* from his old ſinnes, *but is not.*

Laſtly Saint *Iohn, he that hath this hope purifieth himſelfe, even as he is pure,* the meaning is not with the ſame degree of purity, for that is impoſſible, but with the ſame kind, the ſame truth of purity, he that doth not purify himſelfe may, nay doth flatter himſelfe, and without warrant preſume upon Gods favour, but *this hope* he hath not; and againe, *Little Children, let no man deceive you, he that doth righteouſneſſe, is righteous, even as he is righteous;* And thus you ſee all the divine Writers of the New Teſtament with one conſent and one mouth proclaime the neceſſity of reall holineſſe, and labour together to diſinchant us, from this vaine phanſy, that men may be ſaved, by ſorrowing for their ſinne and intending to leave it, without effectuall converſion and reformation of life, which, it may well be feared, hath ſent thouſands of ſoules to hell in a golden dreame of heaven.

But is not this to preach workes as the Papiſts doe? no certainely it is not; but to preach workes as Chriſt and his Apoſtles doe, it is to preach the neceſſity of them, which no good Proteſtant, no good Chriſtian ever denied, but it is not to preach the merit of them which is the error of the Papiſts.

But is it not to preach the Lawe in time of the Goſpell? no certainely it is not: for the Law forgives no ſinnes but requireth exact obedience, & *curſeth* every one which from the beginning to the end of his life, *continueth not in all things which are written in the Law to doe them;* but the Goſpell ſayes, and accordingly I have ſaid unto you, that there is mercy alwayes in ſtore, for thoſe *who know the day of their viſitation,* and forſake their ſinnes in time of mercy, and that God will pardon their imperfections in the progreſſe of holineſſe,

who miſcall not preſumptuous and deliberate Sinnes by the name of imperfections; but ſeriouſly and truly endeavour to be perfect; onely I forewarne you that you muſt never looke to be admitted to the wedding feaſt of the Kings Son, either in the impure raggs of any cuſtomary ſinne, or without the *wedding garment* of Chriſtian holineſſe; onely I forewarne you that whoſoever lookes to be made partaker of the joyes of heaven, muſt make it the cheife, if not the onely buſineſſe of his life, to know the Will of God and to doe it; that *great violence* is required by our Saviour for the taking of this Kingdome, that the race we are to run is a long race, the building we are to erect is a great building, & will hardly, very hardly be finiſhed in a day, that the worke we have to doe of mortifying all vices; and acquiring all Chriſtian vertues, is a long worke; we may eaſily deferre it too long, we cannot poſſibly begin it too ſoone. Onely I would perſwade you, and I hope I have done, that that repentance which is not effectuall to true and timely converſion will never be available unto eternall ſalvation. And if I have proved unto you that this is indeed the nature of true repentance, then certainely I have proved withall, that that repentance wherewith the generality of Chriſtians content themſelves, notwithſtanding their great profeſſions what they are, and their glorious proteſtations of what they intend to be, is not the *power* but the *forme*; not the truth but the ſhadow of true repentance, and that herein alſo we accompliſh Saint *Pauls* prediction, having a *forme of godlineſſe, &c.*

And now what remaines but that (as I ſaid in the beginning,) I ſhould humbly intreat and earneſtly exhort every man that hath heard mee this day, to confute in his particular what I have proved true in the generall. To take care that the ſinne of formality, though it be the ſinne of our

times,

times, may yet not be the ſinne of our perſons, that we ſatisfy not our ſelves with the ſhadowes of Religion, without the ſubſtance of it, nor with the *forme of godlineſſe* without the *power* of it.

To this purpoſe I ſhall beſeech you to conſider, that though ſacrificing, burning incenſe, celebrating of ſet feſtivalls, praying, faſting, and ſuch like, were under the Law, the ſervice of God commanded by himſelfe, yet whenſoever they proceeded not from, nor were joyned with the ſincerity of an honeſt heart, he profeſſeth frequently almoſt in all the Prophets, not onely his ſcorne and contempt of them all, as fond, empty, and ridiculous; but alſo his hating, loathing, and deteſting of them as abominable and impious.

The Sacrifice of the wicked is abomination to God, Prov. 15. 8. *What have I to doe with the multitude of your Sacrifices? ſaith the Lord*, Eſay the firſt, *I am full of the burnt offerings of Rammes, and of the fat of fed beaſts, when ye come to appeare before mee, who required this at your hands? Bring no more vaine oblations: Incenſe is an abomination to mee, I cannot ſuffer your new moones, nor ſabbaths, nor ſolemne dayes, it is iniquity even your ſolemne aſſemblies: My ſoule hateth your new moones, and your appointed feaſts, they are a burthen to me, I am weary to beare them; and when you ſhall ſtretch out your hands, I will hide mine eyes from you, and though you make many prayers I will not heare, for your hands are full of bloud.*

And againe *Iſa.* 66. 3. *He that kills an Oxe is as if he ſlew a man, he that ſacrificeth a Lambe as if he cut off a Doggs necke, he that offereth an oblation as if he offered Swines fleſh, he that burned incenſe, as if he bleſſed an Idol*; and what's the reaſon of this ſtrange averſion of God from his owne Ordinances? it followes in the next words, *they have choſen their owne wayes, and their ſoule delighteth in their abominations.*

Terrible

Terrible are the words which he ſpeaketh to the ſame purpoſe in the prophecy of *Amos* chap. 5. v. 21, 22, 23. *I hate, I deſpiſe your feaſt dayes, and I will not ſmell in your ſolemne aſſemblies, though you offer me burnt offerings and meate offerings, I will not accept them, nor will I regard your peace offerings.*

Now beloved, if this hypocriſie, this reſting in outward performances, were ſo odious to God under the law, a religion full of ſhadowes, and ceremonies, certainely it will be much more odious to do ſo under the Goſpell, a religion of much more ſimplicity, and exacting ſo much the greater ſincerity of the heart, even becauſe it disburdens the outward man of the performance of Legall rites and obſervances. And therefore if we now under the Goſpell, ſhall thinke to delude God Allmighty, as *Micholl* did *Saul*, with an Idoll handſomely dreſt inſtead of the true *David*. If we ſhall content and pleaſe our ſelves, with being of ſuch or ſuch a Sect or profeſſion, with going to Church, ſaying, or hearing of Prayers, receiving of Sacraments, hearing, repeating or preaching of Sermons, with zeale for Ceremonies, or zeale againſt them, or indeed with any thing beſides conſtant piety towards God, Loyalty and obedience towards our Soveraigne, juſtice and charity towards all our Neighbours, temperance, chaſtity, and ſobriety towards our ſelves, certainely we ſhall one day find, that we have not mocked God, but our ſelves, and that our portion among hypocrites ſhall be greater, then theirs.

In the next place let mee intreat you to conſider the fearfull judgement which God hath particularly threatned to this very ſinne of *drawing nigh unto him with our lipps, when our hearts are farre from him:* It is the great judgement of being given over to *the ſpirit of ſlumber and ſecurity*, the uſuall forerunner of ſpeedy deſolation and deſtruction, as we

may

may ſee in the 29 *chap.* of *Eſaiah*, from the 9 to the 14 *verſ.* *Stay your ſelves and wonder, cry ye out, and cry, they are drunken but not with wine, they ſtagger but not with ſtrong drinke: for the Lord hath powred out upon you the ſpirit of deepe ſleepe, and hath cloſed your eyes. The prophets, and your rulers, the ſeers hath he covered.* and after, at the 14 *verſ* *The wiſedome of their wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hidde.* Certainely this judgement if ever it were upon any people, we have cauſe to feare it is now upon us. For if the ſpirit of *deepe ſleepe* were not upon us, how could we ſleepe ſo ſecurely even upon the brinke of the pit of perdition? how could we proceed on ſo confidently in our mirth and jollity, nay in our crying ſinnes and horrible impieties, now when the hand of God is upon us, and wrath is gone out & even ready to conſume us? & if the wiſdome of our wiſe men were not periſhed, how were it poſſible they ſhould ſo obſtinately refuſe the ſecurity offered of our lawes, liberties, and religion by the Kings Oath, by his execrations on himſelfe, and his poſterity in caſe he ſhould violate it, by the oathes of all his Miniſters not to conſent to or be inſtruments in ſuch a violation, by the ſo much deſired *Triennial Parliament*, from which no tranſgreſſor can poſſibly be ſecure; and inſtead of all this ſecurity, ſeeke for it by a civill warre, the continuance whereof muſt bring us to deſtruction and deſolation, or elſe he hath deceived us by whom we are taught. *That a Kingdome divided againſt it ſelfe cannot ſtand.*

Now what was the ſinne which provoked this feareſull judgement? What but that which I have laboured to convince you of, and to diſſwade you from, even the ſinne of hypocriſy; as we may ſee at the 12th. verſe: *Wherefore ſaith*

the Lord, forasmuch as this people draw neare me with their mouth, and with their lips doe honour mee, but have removed their heart farre from mee; and their feare towards mee is taught by the precepts of men, therefore behold I will proceed to doe a mervailous worke amongst them: for the wisedome of their wise men shall perish, &c.

Consider Thirdly what woes, & woes, & woes our Saviour thunders out against the Scribes and Pharisees for their hypocrisy, *Woe be unto you Scribes, and Pharisees Hypocrites*, and againe and againe, *Woe be unto you Scribes, and Pharisees, Hypocrites*: Beloved if we be hypocrites as they were, *Tith mint and Cumin, and neglect the weighty matters of the Law, judgement and justice and mercy*, as they did: *Make long prayers, and under a pretence devoure Widowes houses*, as they did; *Wash the outside of the dish and platter, while within we are full of ravening and wickednesse*, write Gods Commandements very large and faire upon our *Phylacteries*, but shut them quite out of their hearts: *Build the Sepulchres of the old Prophets, and kill their successors*, in fine, if we be like *painted Sepulchres* as they were, *outwardly garnished and beautifull, but within full of dead mens bones and rottennesse*, wee are then to make accompt that all these woes belong to us, and will one day overtake us.

Consider lastly the terrible example of *Ananias* and *Sapphira*, and how they were snatcht away in the very act of their sinne, and that their fault was (as the Text tells us) that they lyed unto God. Beloved, we have done so a thousand thousand times: our whole lives (if sincerely examined) would appeare, I feare, little lesse but a perpetuall lye; hitherto God hath beene mercifull to us, and given us time to repent, but let us not proceed still in imitating their fact:

fact: leſt at length we be made partakers of their fall.

God of his infinite mercy prevent this in every one of us, even for his Sonne our Saviour Jeſus Chriſt's ſake; by whom and with whom, in the unity of the holy Spirit, be all honour and glory to the eternall Father world without end: *Amen.*

FINIS.